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Further Elucidations from the Lost Apocrypha of the Old Testament.

SOME light has been thrown on Jewish allegories already in some of my works (the Key of Knowledge, the Confluence of Opposites, etc.) I shall now pursue the line of elucidating thought in the same region still further. The observations here made are to be treated as an addition to the above-named works, and are intended to be incorporated, in their appropriate places, in them, in their next editions, whenever they pass through the press again.

It is said, with reference to the Jewish law-giver that two Moses were seen, "one alive in the spirit, the other dead in the body." The explanation of the mystery is furnished by the Lost Apocrypha of the Old Testament (see the Fragments: 'Seth'): "Wherein of course this is indicated that if thou look at the bare letter of the law, empty of all the things that we have mentioned, that is Moses dead in the body; but if thou canst take away the veil of the law, and understand that the law is spiritual, that is Moses who liveth in the spririt."

The relation between spirit and matter has been beautifully allegorized in the following fable :—

"A certain king had all the men in his kingdom enrolled in the army and had no '*pagan*' ('civilian' we should say), but two only, one lame and one blind, and each abode

separately and dwelt apart. And the king made marraiage-feast for his own son and invited all that were in his kingdom, but neglected the two *pagani*, the lame man and the blind. And they were angry in themselves and set about contriving a design against the king. Now the king had a garden, and the blind man called out from a distance to the lame man and said,. 'How much would the breaking of our bread have been (what would have been the extra cost of entertaining us) with the multitudes that are invited to the merry-making? Come, then, and as he hath done to us, let us requite him.' The other asked—'In what way?' and he said, 'Let us go into his garden and destroy the things there.' But he said, 'How can I, whom am lame and cannot walk?' And the blind man said, 'What can I myself do, who cannot see whither I am going? but let us devise means.' (Then the lame man) plucked the grass that was near him and plaited a rope and threw it to the blindman and said, 'Catch hold of it and come along the rope hither to me.' And when he had done he was told and was come to the place, the lame man said, 'Come, be feet to me and carry me, and I will be eyes to thee from above and guide thee to the right and to the left.' And so they did, and went down to the garden. Then, for the rest, whether they spoiled it or not, at all events their tracks were to be seen in the garden. And when the feasters dispersed from the marriage, they went into the garden and were enraged at finding the tracks there, and reported it to the king, saying,—'We are soldiers in thy kingdom, and there is no *paganus*. Whence, then, are the tracks of the *pagani* in the garden?' But the story says that the king sent for the lame and the blind man, and asked the lame man and the blind man, 'Didst thou go down into the garden?' And he said. 'Alas Lord! thou seest our infirmity: thou knowest that I cannot see when I walk.' Then he came to the lame man and asked him, 'Didst thou go down into my garden?' And he answered and said, 'O Lord, wouldst thou afflict my soul in respect

of my infirmity?' And then the judgment was at a stand still. What, then, does the just judge do? Having discerned in what manner the two men yoked together, he sets the lame man on the blind man's back, and examines both of them with scourges, and they cannot deny the fact. Each convicts the other, the lame man saying to the blind, 'Didst thou not bear me and carry me off?' And the blind to the lame, 'Didst not thou thyself become eyes to me?''

The above is given *verbatim* from the Apocryphal Book of Ezekiel (see the Lost Apocrypha of the Old Testament, by M. Rhodes James, pp. 64-67). Its explanation is obvious to the thoughtful allegorist, but for the benefit of others it may be given in the words of Epiphanius who was writing against the Origenists (see the work quoted) :—" God cannot separate the soul from the body for the final judgment. For immediately the judgment will be found at a standstill. For if the soul be found all by itself, it would reply when judged, 'The cause of sin is not of me, but of that contemptible and earthly body, in fornication, adultery, lasciviousness. For since it left me I have done none of these things,' and it will have a good defence and will paralyse the judgement of God......The body cannot be judged apart from the soul : for it also could reply, saying,' 'It was not I that sinned, it was the soul : have I, since it departed from me, committed adultery, fornication or worshipped idols?' and the body will be withstanding the judgment of God, and with reason. On this account therefore...God......brings our dead bodies and our souls to a second birth......"

We are not concerned here with the quarrels of Origen and Epiphanius ; but the story gives us a true insight into the nature of both spirit and matter. For pure Spirit is absolutely sinless, and matter is dead and unconscious; separately from each other, they are incapable of sinning. On page 67 of "The Lost Apocrypha of The Old Testament," the subject is again referred to in the following striking terms :—

"The soul will say, 'I have not sinned; it is the body. Since I came out from it I have been like a pure bird that flies in the air.'

The body says, 'I have not sinned; it is the soul. Since it went forth from me I have been like a stone that is thrown on the ground.' "

Freedom from the clutches of matter is thus tantamount to sinlessness, divinity, eternal life and glory for the soul.

Matter it is that is described as the Devil in the ancient Hebrew literature. We read in the "Lost Apocrypha," already referred to (see page 46): "For the devil resisted, trying to deceive, saying, 'The body is mine, for I am the lord of Matter.' He was snubbed (see the work quoted, p. 46) with, 'The Lord rebuke thee, that is the Lord who is Master of all spirits.' The contrast is true to nature, and constitutes one of the basic principles of Religion. Accordingly, it has been said (Loc. Cit. 54):—

> "But the saints of the Lord shall inherit the Glory of God and His power."

This means nothing if not the becoming of God which is the end in view, as will be clear with a reference to the following verses:—

1. "......be ye holy for I am holy" (1 Peter i. 16.)
2. "Be ye therefore perfect, even as your father which is in heaven is perfect."—Matt. v. 48.

It was for this reason that Seth whose name signified resurrection was also called God (Ibid. p. 9). This is, indeed, the old Indian teaching, which maintains that the *atman* (soul) itself becomes the *Paramatman* (the Supreme Soul, hence God) on deification, that is by ridding Himself of the companionship of matter. In the Hebrew apocryphal thought, the promise to the devotee is significant:

> "......I......will raise you out of your coffins" (Ibid. 88).

This surely did not signify the raising of the dead on a specified judgment day at the end of the world-cycle. Its true (allegorical) interpretation only is the conquest of death by attaining to immortality, so that the soul who is really divine in its real nature may on the cessation of the evil influence of matter—coffin signifying the body of flesh—attain to its inherent natural godhood. Accordingly the apocryphal doctrine puts it:

"Behold, I make the latter things as the first" (Ibid. 88).

We may compare this with the Hindu teaching, as embodied in the hymn to Yama :—

"All imperfections leave behind:
Assume thy ancient frame once more—
Each limb and sense thou hadst before,
From every earthly taint refined!"

The attainment of the inherent Divinity is possible by means of *tapascharana*, that is to say, asceticism. In the Apocryphal language *tapascharana* becomes the Intelligent Fire.

"...a fire which distinguishes between the good and the bad,"......destroying the worse and preserving the better, for which reason this fire is called in the Prophets intelligent."—Ibid. 90.

The "Pistis Sophia" speaks of 'a very great, very vehement wise fire which will burn up sins" (Ibid. 90). It is to be distinguished from the ordinary fire which can only burn up the flesh.

"We say that the fire sanctifies not the flesh but the sinful soul; we do not mean the all-devouring ordinary fire, but the intelligent, that penetrates the soul that passes through the fire" (Ibid. 90).

The baptism of fire of the Christian creed, in reality, only bears reference to this Intelligent Fire. The Holy Ghost, again, is just another form of this elegent personification.

The evil to be destroyed is described as evil spirits or giants, they arise from the association of spirit and matter and the lustful actions of embodied being :—

"And now, the giants, who are produced from the spirit and flesh, shall be called evil spirits upon the earth, and on the earth shall be their living."

"And the spirit of the giants afflict, oppress, destroy, attack, do battle, and cause destruction on the earth, and cause trouble : they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them."—The Book of Enoch, p. 43.

It is these forces of evil, termed *karma-prakritis* in the Jaina Siddhanta, which resist the onward march of the aspiring soul. They will be destroyed completely, by individual effort, prior to the obtainment of *nirvana*. The divine powers of the soul which lie dormant now shall be revivified into activity again, or, to use the poetical language of the Hebrew Mysticism,

> "And in those days shall the earth also give back that which has been entrusted to it. And sheol also shall give back that which it has received. And hell shall give back that which it owes. For in those days the Elect One shall arise."—Ibid. p. 69.

On page 38 of the work quoted is given a somewhat graphic account of the final processes :—

> "And then shall the whole earth be tilled in righteousness, and shall be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it : and the vine which they plant thereon shall yield wine in abundance, and as for all the seed that is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness : and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever."

The term earth signifies the soul-substance, which prior to its entry into *nirvana* must be purified and dressed up, like a bride, in all the most elegant and charming of 'raiments,' for it is said :

> "And in those days I will open...the store chamber of blessings which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together

throughout all the days of the world and throughout all the generations of men" (Ibid. 38).

The Saved Ones, we learn from the Book of Enoch (page 34) "shall all live and never again sin." They shall spend in "eternal gladness and peace all the days of their life" (Ibid.) And they shall not again transgress. Nor shall they sin all the days of their life. Nor shall they die of (the divine) anger or wrath" (Ibid. 34.)

"And from henceforth there will be nothing corruptible: for the Son of Man has appeared; and has seated himself on the throne of his glory. And all evil shall pass away before his face. And the world of that Son of Man shall go forth, and be strong before the Lord of spirits" he third Parable of Enoch, see the work quoted, p. 92).

We learn from "The Ascension of Isaiah" (see p. 32) that

"[Those] who believed in the ascension into heaven, withdrew and settled on the mountain. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them, but were naked."

This is but only the description of the Digambara (Jaina) saint who has only his skin (the garment of hair) for his covering, who possesses nothing and who is absolutely naked! Only when a worldflight of such a type is attained does the flesh leave the soul unmolested and depart from it for ever! Then only can the soul attain to full continuity of consciousness and to knowledge that remains unbenumed and unclouded by the stupor of somnolence and sleep. Those who have already attained to the supreme Status have, accordingly, been described in "The Book of Enoch" as those who sleep not.

"And here my eyes saw all those who sleep not......" (p. 59.)

A very large number of men have attained to the Supreme Status already. In mystic language, (*Vide* as for instance, the description of a similar spectacle in the 4th and the 5th chapters of the Book of Revelation in the New Testament of the Holy Bible). They are described as standing or seated round the

Throne of LIFE and engaged, unremittingly, in (appreciating, that is to say, enjoying, and, therefore) praising its Divinity.

> "Those who sleep not bless thee: they stand before Thy glory and bless, praise and extol, saying, 'Holy, Holy, Holy is the Lord of Spirits'."—The Book of Enoch p. 59.

> "And here my eyes saw those who sleep not: they stand before him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and for ever'."—Ibid. 59.

> "And the Great Glory sat there on the Throne.

> "And the Most Holy Ones who were nigh to Him did not leave by night nor depart from Him."—Ibid. 42.

The Divinity of Life is revealed but with great caution in the mystic work known as "the Ascension of Isaiah":—

> "Worship neither throne nor angel which belongeth to the six heavens—for this cause was I sent to conduct thee—until I tell thee [in the seventh heaven]. For above all the heavens and their angels hath thy throne been placed, and thy garments and thy crown which thou shalt see."—The Ascension of Isaiah, 47.

Isaiah is, no doubt, speaking of his own self here in his vision; but all souls are alike and there is no difference among them as regards their nature, that is to say, as regards their natural qualities and traits. We cannot even attribute the language exclusively to any particular individual, e.g., a saviour or a Christ.

> "I have therefore been empowered and sent to raise thee here and thou mayest see this glory. And that thou mayest see the Lord of all those heavens and those thrones undergoing (successive) transformation until he resembleth your form and likeness."

This is surely not applicable to any external Saviour or Christ, by any stretch of imagination: the lord undergoing transformations to resemble the spectator or devotee's form and likeness! The seer is, however, promised in clear language:—

> "Then thou wilt become equal to the angels of the seventh heaven."—Ibid. 50.

In the sixth heaven Isaiah saw no thrones ; but was able to 'praise' on terms of equality with those who were there.

> "And there were no angels on the left, nor throne in the midst, but all had one appearance and their (power of) praise was equal. And (power) was given to me also, and I also praised along with them and that angel also and our praise was like theirs And then they all named the primal Father and His beloved, and Christ and the Holy Spirit, all with one voice."—Ibid. 50.

Isaiah is also informed :—

> "...and he who permitted thee is thy Lord God, the Lord Christ who will be called Jesus, but this name thou canst not hear till thou hast ascended out of thy body."—Ibid. 52.

The reference here is clearly not to a Christ, or a Jesus, who are plainly named, but to the aspirant himself who cannot attain to Christhood so long as he remains ensouled in the body of flesh, that is to say till he separates himself *completely* from the harmful association with matter, inasmuch as salvation only signifies attainment of the purity of spiritual nature, by the elimination of every particle of the foreign substance—matter—from it.

This is made clear in the imagery of the highest heaven the seventh.

> "And he raised me up unto the seventh heaven, and I saw there a wonderful light and angels innumerable.—Ibid. 52.

All the Saved Ones dwell in the seventh heaven :—

> "And there I saw Enoch and all who were with him stript of the garments of flesh, and I saw them in their garments of the upper world, and they were like angels, standing there in great glory."—Ibid. 52.

We are also told about these Holy Ones :—

> "There is nothing hidden from the thrones and from those who dwell in the heavens and from the angels" (Ibid. 48).

The heavenly Guide does not claim any superiority for himself above his companion. The latter's style of address as "my

Lord" immediately elicits the gentle but clear disclaimer of superiority: "I am not thy lord, but thy, fellow-servant." The idea is simply that of a 'co-worker,' of one who has by his own work attained to a position which qualifies him to guide others, who have still to work out their destiny.

This is to be consummated in the last generations along with the end of the world; for we are told:

> "Both the ends of this world and all this vision will be consummated in the last generations" (Ibid. 61).

In vain shall we search for an external Christ to appear into the world towards its end and to fulfil the vision; what is meant by the end of the world is the end of the wandering of the soul in transmigration, while the last generations imply nothing more or less than the last few incarnations prior to one's entering *nirvana.* The inner Divinity has already appeared as Christ in the life of innumerable souls, towards the end of their *samsara* (the end of individual transmigration) in the last two or three generations (lives or incarnations); and they became Gods. They are Those who sleep not, who know all things, and who have the best reasons for praising the blessed and blissful nature of Life. They enjoy sleepless bliss, and are above the trouble and turmoil of the world! These Holy Ones are termed Siddhas in Jainism; but four and twenty out of Them who attain to the utmost as Divine Teachers are termed Tirthamkaras. They are the same as are referred to as the four and twenty Elders in the last book of the New Testament. They are also to be found in the lost Apocrypha of the Old Testament. It is said in "The Ladder of Jacob":—

> "And the top of the ladder was the face as of a man, hewn out of fire. Now it had twelve steps upto the top of the ladder, and upon each step upto the top were two human faces on the right and on the left—twenty four faces seen to the breast, on the ladder. But the middle face was higher than them all, which I saw made of fire, to the shoulder and the arm, very terribly, more than the twenty four faces......"

The explanation given is this:—

> "The ladder which thou sawest, having twelve steps having two human faces which changed their appearance—now this ladder is this age and the twenty four faces are the kings of the lawless heathen of this age. Under these kings will be tried (thy children's children and the line) of thy sons..." (The Lost Apocrypha of the Old Testament: The Ladder of Jacob, pp. 96, 98 and 99).

The allusion, though not complete in all respects, undoubtedly points, in the above account, to the four and twenty Tirthamkaras, who are described as the kings of the lawless heathen, under whom the line of Jacob will be judged. The significance of these terms is as follows: the lawless heathen are the non-Israelites who have attained to Self-Realization (risen above the law, whence the description lawless). The full significance of the term lawless will become clear at once, if a reference be made to the amusing, and at times also bitterly tantalising, controversy between the *zahids* (strictly pious followers of ritualism, i.e., the dead letter of the law) and *rinds* (who have shaken themselves free from chilling ritualism) in Islam. The unbounded contempt in which the latter held their rivals will be evident from a single couplet of a Persian gnostic which runs as follows:—

* Zahid-i gumgashta ka mujh rind se itna hai fark:
Woh kahe Alla hu, main kahun Allah hun!

Translated into English it reads: the difference between the *zahid* who has lost his way and the free-thinking me (*rind*) is only this: he says 'Alla hu' (there is God; I say 'Allah hun' I am God)! Hence, those who have realized the Self are the lawless, and their four and twenty Kings are the twenty four Tirthamkaras, under whom will be judged the children and descendants (followers) of Israel, that is to say, by whose standard will judge themselves all those who seek to attain to Spiritual Perfection.

PAMPA'S ADI PURANA

BY

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(Continued from page 35 of the last issue).

THE Charana said, " The tiger was formerly Ugrasena, son of Dhanadatta and Dhanadatte of Hastinapura. Anger was his fault. He was a menace to the guards of the palace. He was imprisoned, but broke loose from his captivity, was beaten to death; and dying, became a tiger. The pig was formerly Harikanti, son of king Ananda and queen Vasantasena of Vijayapura of this country. He was disobedient to his father; he dashed his head against stone and died, and became a pig. This monkey was formerly Nagadatta son of the merchant Kuberadatta and Vasudatte of Dhanyapura. He cheated his sister, turned a thief, and a liar, and suffered for his vices, and dying became a monkey. The mongoose was the greedy Dravyalolupa of Supratishtapura. Among the bricks brought for the construction of a Chaityalaya under the orders of the king, he saw a gold brick and took it to himself. On another occasion, as he was going out of the town, he told his son to mind the purchase of bricks, but the son heeded not. So on returning home, he took a club and beat his son to death, but fell on his knees afraid of being handed over to the king's justice, broke his own legs too. The king punished him, and he dying became the mongoose.

Now these four have come to know their past history. They will go to the Bhogabhumi, and in due course when you become Adi Tirthamkara, they will become yours sons—Ananta Vira-Achyutavira etc "

The king and queen (Vajrajangha and Srimati) were thankful to the charanas for the information. They reached Pundarikinipura, restored peace and order in the kingdom and comforted Lakshmimatidevi. They came back to their capital Utpalakheta,

and were happy. Many years went by, when one night they forgot to open the windows in their bedroom, and the smoke of the lamps filled the chamber and they died of suffocation.

. At dawn they were found dead. The funeral was performed. The four councillor friends placed Srimati's son Vajrabahu on the throne and went to *tapas*. In due course they became Ahamindras in the lower Graiveyakas.

Vajrajangha and Srimati, as a consequence of the *Uttama-dana* (Supreme offering of food to the holy sages) were born in Bhogabhumi N. Kuru—N. of Mandara, Jambudvipa. The four denizens also were born there. One day as the lovely pair were enjoying the delightful garden they sighted a pair of *charanas*, whom they received with due respects. On being asked why they were happy to see the charanas, the Elder of the charanas said, "I was Svayambuddha the minister when you were Mahabala the Khechara king. I took to tapas, attained the first svarga as Manichula. Thereafter I got to Pundarikini-pura—Pushkalavati—E. Videha—Jambudvipa, where I was born as Pritimkara, son of King Priyasena and Queen Soundari. My younger brother then was Pritideva, now this charana. Knowing by *Avadhi* that you are born here, we came to teach you (Dharma). From the time you became Jayavarma you are mad after worldly enjoyment; you do not incline even slightly to *Samyaktva* (Righteousness). Now is the time for you to take truly to *Samyaktva*."

They took to *vratas*, and tapas. Vajrajangha-arya went to Isana Kalpa, and became Sridhara-deva. Srimati-arye became Svayamprabha, a common deva; the tiger-arya became Chitrangada; the pig-arya-Manikundala; the monkey-arya-Manohara; the Mongoose-Manoratha.

Sridhara-deva learnt of the attainment of Kevalajnana by Pritimkara-arya, offered Kevalipuja, and desired to know the fates of the other ministers when he was Mahabala. He was told, 'Sambhinnamati merged in darkness is still suffering, not being able to cross the ocean of *Samsara*. Satamati for his false faith was undergoing punishment in the second *naraka*. Leaving this naraka, he was born as Jayasena son of King Mahidhara and

Queen Soundari of Ratnasamchayapura of Mangalavati-E, Videha-Pushkaradvipa, Prompted by Sridharadeva, he took *dikshe* under Yamadhara muni at the time of his marriage, died, and became Brahmendra in Brahma Kalpa."

Sridhara deva in due course came down as Suvidhi son of King Sudrishti and Queen Sunanda-devi of Susimanagara-Vatsa-E. Videha-Jambudvipa. He married Manorame, daughter of Abhayaghosha chakravarti. To them was born Srimati-chara-Svayamprabhadeva, as son named Kesava. Chitrangadeva was born as Varadatta son of Vibhishana and Priyadatte; Manikundala was born Varasena son of Nandishena and Anantamati; Manoharadeva was born as Chitrangada son of Ratishena and Chandramati; Manoratha-deva was born as Santamadana, son of Prabhaiyana and Chitramale.

One day when Abhayaghosha Chakravarti went to worship Vimalavahana jina, Suvidhi also went with his son Kesava and his four friends-Varadatta, Varasena, Chitrangada and Santamadana. Abhayaghosha after hearing the Dharma took Jinadiksha with a thousand wives, 5000 sons, 18,000 famous princes. Suvidhi also became an *upasaka*, took to tapas; and passing away, became Achyutendra in the 16th Kalpa, Kesava also renounced the kingdom, took to *tapas*, and was born as Pratindra in the same Achyutakalpa.

Leaving in due course the Achyutakalpa, the Achyutendra came down to Pratibaddha Pundarikinipura—Pushkalavati-N. of the river Sita, E. Videha-Jambudvipa, and was born as Vajranabhi son of King Vajrasena and Queen Srikante. Of the same parents were born as sons named Vijaya, Vaijayanta, Jayanta, and Aparajita the same four Samanica devas, the tiger etc. of a former birth.

The four ministers of the time of Vajrajangha were born in the lower Graiveyakas, and thereafter, came down as Subahu, Mahabahu, Vira and Mahavira, and so became brothers of Vajranabhi. Kesava-the Pratindra-was born as Dhanadeva son of the leading merchant Kuberadatta and his wife Anantamati.

Vajrasena renounced the kingship and became in due course of tapas a Kevali. Vajrabahu also renounced, placing his

son Vajradanta on the throne, and performing the Tirathmkara tapas, went to Sarvarthasiddhi when he became Ahamindra. Dhanadeva and the eight brothers also became as a result of their virtuous conduct Ahamindras.

THE QUEST OF LIFE

BY

T. L. Vaswani

(From the address at the Dayal Bagh, Agra)

I come to this beautiful spot in the spirit of a pilgrim. Your great Leader's love has blessed me: your reflected love has blessed me: I have not deserved it: When was love ever deserved? You all look so cheerful; your faces beam with joy: you are here in an atmosphere that vibrates with love. One of the dreams of my life is to see a spiritual family. Their dream, perhaps, is partly realised here. The Dayal Bagh! What little I have seen of it impresses me much. The Dayal Bagh is a happy family.

I said I was here in the spirit of a pilgrim. In one way or another are we not all pilgrims? All in search of the solution of life's problem? What is life? Its meaning and value? Its plan and purpose? As I survey the story of man from the dawn of history, I find that there have been developed different conceptions of life. One of them is the conception that life is a conquest. Out of it grows the view so popular with young men to-day that knowledge is power. Is this a satisfying conception? Has it not been the root-cause of strife and violence? Of class-conflicts and aggressive nationalism? Of violence and wars? The world has, again and again, been dominated by this aggressive conception of life. Another conception interprets life in terms of multiplication of desires. It is thought by many that the secret of progress or civilisation is in complexity. May I submit that to multiply desires is to dissipate life's energies? What is needed is concentration. And the secret of concentration is simplicity. Simplify! I say

to the young. To convert life into a dance of desires is to miss the very purpose of life. To organise experiences into *shakti*, is the essential purpose of life. Buddha's great message to his disciples was :—"Go! and quench the flames!" Ane when they asked him to explain what he meant he said :—"Look around you! Behold the flames! The flames of passion and anger and greed and attachment and egoism! The flames of desires! "Go and put out these flames!" Men suffer because they are victims to desires. In the overcoming of desires is the secret of happiness.

There be other imperfect conceptions of life. Of these I have not the time to speak. I have only time to speak of one more conception. A noble conception of life. Life is meant to radiate light. In the ancient asramas, the word for the teacher was guru. He was not merely an instructor. He wasl also, a trainer; he trained his pupil's body and mind and wil' and heart. The Guru was an instructor, yes. He was a trainer, yes. He was more. The Guru was a transmitter of light. Great is the world's agony. The piteous need of humanity is light, more light. So the *rishi* of the Upanishad prayed :—"Lead me from darkness into light!" And that ancient prayer, so pure in aspiration, so rich in wisdom, let me repeat as I close :—

"Asato ma sadgamaya!
Tamaso ma jyotirgamaya!
mrityer mritam gamaya!

"Lead me from the unreal to the Real,
Lead me from darkness to Light!
From death lead me to Immortality!"

RIGHT FAITH.

BY

A. N. Upadhya, B.A.

(*Continued from page 39 of the last issue.*)

FROM another stand-point Right Faith is of ten kinds. The technical names are as follows—*Agna, Marga, Upadesa, Sutra, Biga, Sankshepa, vistara, Artha, Avagadha and Paramavagadha.* It should be noted that these ten serve as causes which give rise to respective kind of Right Faith. *Agna Samyaktva* is due to the belief that the words of the Omniscient Teacher are infalliable as He is free from all kinds of defects and in those words there is no space for anything other than Truth. These words alone are the authority. ii. *Marga Samyaktva* is characterised by the mental condition that the path of *Nirgranthas* is the only path and no one can attain salvation without completely discarding both internal and external attachments. iii. *Upadesa* Faith is given rise to, by the advice of some spiritually authoritative personage or of an Omniscient teacher or by hearing the scriptures dealing with the lives of *Salaka Purushas.* iv. *Sutra* Faith is due to the study of scriptural *Sutras* either included in *Angas* or outside them. v. *Biga* Faith is due to the study of *Karananuyoga* (mathematical sciences including astronomy and geography) after the subsidence of adversory *karmic* forces; his knowledge spreads like a drop of oil in water. vi. *Sankshepa* Faith is due to an undetailed study of Realities as described in *Siddhanta* vii. and that which is due to the detailed study is known as *vistara* Faith. viii. Without studying any scriptures at all when by some accidental incident Right Faith developes in Man, really happy is he—this is known as *Artha* Faith. ix. *Avagadha* Faith is born after the study of various sciences inside and outside the *Angas.* x. That man is said to have attained the *Paramavagadha* Faith. when he gains Right faith after seeing things through his

Omniscience. Though the number of varieties is big all of them are characterised by the belief in things ascertained as they are.[1]

Now the characteristic equipments of Right Faith should be seen. Right Faith must be full with eight limbs; it must be free from three errors and eight kinds of pride and six *Anayatanas*.

The first limb of Right Faith is known as *Nissanka* or Doubtlessness. Doubt is a defect of Right Faith but the absence of the same goes to perfect Right Faith and it is known as a limb of it, on the analogy that a man's body cannot be called perfect if it is wanting in any one of the limbs. The nature of the substance is so and is exactly so and not otherwise—such mental attitude is demanded by this. It is useless to raise doubts with regard to the truth or otherwise of the words which have been stated with due deference to the different standpoints by the Omniscient Teacher. The very Omniscience is a Certificate of Truth. As the teacher is free from the defects which ordinarily give rise to bias and prejudice there is no scope for anything shorter than Truth. Mere destructive doubting will not bring anybody to valid knowledge; you may doubt with a desire to know more. Be sure that the highest religion consists in harmlessness. Be sure that the highest happiness is inside. Be sure that you will be happy by discarding all the wants This doubtlessness should be "steady like the unwavering lustre of the sharp edge of a sword."[2]

The second limb of Right Faith is known as *Niskankshitanga* or desirelessness. A householder or an ascetic of Faith will have to undertake many ritualistic or meditational activities, but either of them should have any desire for the fruit of their respective activities either in this or the other world. Contemplation of the self is meant only to develope the dorment and obscured qualities there in and not for entertaining *Nidana* (hope for the enjoyment of the fruit). Even *Punya* becomes a stumbling

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1 See Srutasagara's commentary on 12 of *Darsana-prabhrta*; *Sastra-sarasamuchchaya* III 5; *Uttaradhyana Sutra* Cha. XXVIII; *Moksha Marga prakasa* page 476 & 477 (Bombay edition) and *Atmanusasana*. Srutasagara has quoted verses from *Atmanusasan* on this section in his commentary.

2 *Ratnakaranda*.

block on the path of spiritual progress when it is accompanied by the desire for the fruit. The defect in this limb is very dangerous ; a man wanting in this limb will have always desire for the fruit which again involves fresh *Karmas* which will be the renewed cause of endless transmigration. Desire for fruit denotes the lack of concentration on the work at hand and automatically the work shall be imperfect.

The third limb of Right Faith is known as *Nirvichi Kitsa* or Disgust lessness. This world abounds in things of dirty constitution by nature. It is their nature and to feel disgusted at them is againat the law of nature. What is naturally dirty cannot be made pure by artificial attempts. We must pitch high the strain of our mental attitude as to tune with the merits in nature and to look with a compassionate eye upon what is dirty therein. This limb consists in loving " virtues for their qualities " and not "feeling disgust with their bodies which though impure by nature in all cases are purified in their case by Triple jewel." [1] When both stand as the same level of dirtiness why laugh and feel disgusted at the dirtiness of others. When we feel disgusted with others our mental attitude is proportionately soiled and thus it becomes subjectively harmful. If purity of mentality is to be maintained every kind of disgust must be banished out completely.

The fourth limb is known as *Amudha Drshtitva* or wise angle of vision. This consists in the " non recognition of the authority of false creeds which can only lead to pain, and of those who are established therein by thought, deed or word." [2] A man of Faith should not be like weather-cock, having nothing as settled in his convictions. He is not to believe in things which are apparently true and really false. He must apply the true angle of vision and have the things tested for himself. False conceptions and ideals should not be entertained. Inspite of the external force he is not to subscribe to any false creed. Neither greed of wealth not fear from public, should mislead one from the Right Path.

1. *Ratnakaranda*, 13.
2. *Ratnakaranda*, 14.

Reviews of Books and Periodicals.

An album of the Atank Nigrah Pharmacy and its all, 1928.

This beautiful album which has gone through the 3rd edition bears excellent testimony to what even a single soul through self-exertion, honest labour and single minded devotion to a purpose can achieve in due course of time. The reasons for the development of the Pharmacy from a small room into a world-famous institution within half a century are not far to seek. The excellent quality of the medicines, their curing powers and their cheapness are too well known. Vaidya Sastri Manishankar Govindji was truly a great benefactor of mankind. We wish his successors the present proprietors of the Pharmacy all success and increasing prosperity. The album is printed on very fine art paper and contains the photos of the Head office, the various Branch offices, buildings of the Proprietor, of the staff engaged at the Head office and at the various branches.

The World's Religions Against War.

This is a Report of the Preliminary Conference of 191 members of the World's Living Religions held in Geneva from September, 12-14th 1928 to prepare for the holding of a Universal Religious Peace Conference in 1930.

This book, just published by the Church Peace Union of America (at 2, from 41 Parliament St. London. S. W. 1) contains the minutes of the sessions and of the public meeting with addresses by Dr. Fridjt of Nansen, Sir Francis Younghusband, the Maharajah of Burdwan, Mr. Yusuf Ali, the Indian delegate to the League of Nations Assembly, Mr. C. F. Andrews, Dr, Hertz. the Chief Rabbi of the British Empire, Dr. Parkes Cadman, Prof. Tomoeda of Japan, Dr. Chen Chang of China and others. The statement of Purpose, prepared by Mr. Wickham

Steed and adopted by the Conference, the Programme of Joint Worship and a list of Members with their religion are included.

The Universal Religious Peace Conference designs, not to set up a formal League of religions but specifically :—

1. to state the highest teaching of each religion on peace and cause of war; 2. to record the efforts of religious bodies in furtherance of peace; 3. to devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace; 4. to seek opportunities for concerted action among adherents of all religions against the spirit of violence and the things that make for strife.

Prabuddha Bharata.

Prabuddha Bharata, an English monthly started by Swami Vivekananda has entered into its 34th year and come out in enlarged form and with much improved get-up. At present it is in 52 pages of royal size and contains matter almost one-third more of what was in the last year. The February number of the magazine contains many interesting and readable articles. The opening article is an unpublished letter of Swami Vivekananda in which he dwells on some of the essentials of his faith. The thought provoking editorial contains an answer to the vexed question whether religion is to be shelved, if the country is to be freed from foreign dominance; the article is however likely to arouse much controversy. Notes of Conversations with Swami Turiyananda are profound and soul stirring. Sanskrit Culture in Modern India is the insertion of a speech delivered by M. M. Haraprasad Sashtri, M.A, C.I.E., Hon. D. Litt as the President of the Oriental Conference held in Lahore last November. New Light on Dream Psychology deals with dream problem from Upanishadic standpoint. The Practice of Religion contains practical suggestion for the guidance of those who want to build their religious life. Persons interested in scriptures will find the English translation of Ashtavakra Samhita, that pewerful

and yet simple Sanskrit treatise on Advaita Vedanta a profitable reading.

The paper is published by the Advaita Ashrama, 182A, Muktaram Babu Street, Calcutta, and its annual subscription is Rs. 4.

J. L. JAINI'S CHARITY.

Opinion asked for utilising Mr. Jaini's Charitable Fund.

With the generous endeavours of Lala Johry Lal Mital Jain M.A., L.L.B., Law Member Indore state and of his assistant Mr. Shilchand Jain all the accounts of Mr. J. L. Jaini are now cleared. We have got nearly Rs. 70,000 cash in the Imperial Bank of India. Its income will come to Rs. 200 a month. According to the will of Mr. Jaini his unpublished translations of Gomatsara and Atmanushashana are now published and Samayasara is in the press. We are grateful to Pandit Ajit Prasad, Vakil, Lucknow for taking the publishing work in his hand. Mr. Jaini has laid down in his will as follows:—

"All this property after the deductions and charges given below is to be employed by my executors in the preservation and propagation of Jainism for the good of mankind. I especially wish them to publish my unpublished works and to help the Jain literature society and Mahavira brotherhood, London in consultation with my friends Dr. F. W. Thomas of the India Office, and Mr. H. Warren, 84, Shelgate Road, Battersea, London."

I ask the opinions of the lovers of Jainisim what best means should be adopted for carrying out Mr. Jaini's will in Rs. 200 a month. Opinions must be sent to Lala Johry Lal Mital Jain M.A., L.L.B., Shital Mata Road, Indore within a month.

BRAHMACHARI SITAL PRASAD,
One of the trustees of Mr. Jaini.

OUR SUGGESTIONS.

We beg to offer our suggestions below.

1. The unpublished works of the late Mr. Jaini, should be published first.

2. The yearly income from the funds amounts to Rs. 2400. Out of this sum, an yearly contribution of Rs. 300 may be paid to the Jain Literature Society, London.

3. An yearly contribution of Rs. 300 may be paid to the Mahavira Jain Brotherhood, London.

4. An yearly contribution of not less than Rs. 300 be paid to The Jaina Gazette for the following reasons.

(*a*) It was started by Mr. Jaini and edited by him till his death.

(*b*) It was in his own words "his darling child."

(*c*) It works for the preservation and propagation of Jainism.

(*d*) It is the only Journal that carries the teachings of Jainism to the different countries in the world.

(*e*) It is very much in need of financial help since its income is lesser than the expenses.

5. From the balance of Rs. 1500, Rupess three-hundred may be spent for publishing leaflets and pampbles on Jainism for free distribution.

6. The remaining Rs. 1200 may be spent for publishing one Volume of Jaina Literature every year.

7, Since Mr. Jaini has laid down that his money should be spent for *the preservation and propagation of Jainism for the good of mankind* we beg to suggest that the Volumes published out of his money *should be sold only for the actual cost price.*

8. Standard works on Jain philosophy. history etc. should be published in their chronological order. The works of Sri Kundakunda Acharya and of Sri Umaswami may be taken up first.

We hope the Trustees of the Fund will give effect to the above suggestions as early as possible, since they are, we believe, fully in accordance with the intentions of the late Mr. Jaini.

NOTES AND NEWS.

A Piece of the "Cross."

The problem of the "Martese Treasure." which has created a great deal of excitement in Russian emigre circles appears to be solved,

The Mattese Treasure consists of two golden caskets, in which the most costly rubies and supphires are inlaid. The one contains, it is claimed, a piece of the cross on which Christ was crucified, The other contains a golden icon alleged to have been painted by St. Luke, the Evangelist, and also other sacred objects, including the remains of a supposed finger of John the Baptist.

This treasure, which for centuries had been in the possession of the Knights of St. John of Malta was handed over by them to Paul I, of Russia, who at the time was their Grand Master, after the island had been grabbed away from them deceitfully by Napoleon in 1798.

The Maltese Treasure then remained in the possession of the Imperial Russian Family until the Bolshevist Revolution. The Queen Mother, Maria, Feodorovna, who died recently in Denmark, when she escaped to Copenhagen, managed to take the treasure with her. At her death the Metropolitan Antonius was entrusted with the treasure, which, it is said, was to be transported to Balgrade for safe custody. He, however, brought it to his newly built Russian Orthodox Church in Berlin.

Then came the trouble. The first party to claim the treasure were the Bolshevik, who declared that it was State property stolen from Russia. Another claim was made by the Order of St. John of Malta. Antonius, for his part, attempted to find justification for keeping the Maltese treasure in Berlin.

Bishop Tichon, the head of the new Russian Orthodox Church declares that negotiatioas with Belgrade have come to a successful conclusion ; and that King Alexander is willing to place the Maltese Treasure in his royal palaces until the time comes when a new regime is established in Russia.